The Bombay Guardian.

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WEEKLY REVIEW.

—The last English mails reached us on Sunday evening last, in less than 16 days from London. This unprecedently rapid transit was effected by the new P. and O. Str. *Ravenna*. The new steamers are allowed to show what they can do on their first trip, but the public is soon disabused of the idea that such speed is to be ordinarily maintained.

—The geographical extent of the Chinese Empire is as prodigious as its population. We think of China as a country far away to the East of India, but if we want to reach the scene of the present hostilities between China and Russia we need to go to the extreme north-western point of India, say, Peshawar, and then go due north. The Chinese Empire overlaps the whole of India and is much nearer to us than Russia is. If China were ambitious and well-governed, she might prove a more perilous enemy to India than Russia is ever likely to be. Colonel Gordon has been invited to go to China and has accepted the invitation and left India to revisit the Central Kingdom, as it claims to be. He first resigned his commission as an English officer. His African schemes remain in abeyance. He professes to be without any hostility towards Russia and to be chiefly desirous of bringing the two countries to an understanding.

—We have already mentioned that there are persons in America so frightfully depraved that they find their pleasure in sending by post the most obscene literature conceivable, and that they send these horrible publications to young persons of both sexes in schools, with the evident purpose of defiling their minds and fitting them for lives of beastly sensuality. A man who was convicted of having been engaged in this, was lately tried and sent to prison. Will it be believed that Mr. Bradlaugh, elected to represent Northampton in the House of Commons, actually wrote a letter of sympathy to this man, as though he had been suffering in a righteous cause? Yet such is the fact; the friends of the condemned man have publicly announced it. Yet when we remember the trial of Mr. Bradlaugh and Mrs. Bezant for the publication of a book that no decent person could read without horror, it ceases to be surprising. But as an illustration of the sort of progress we are making in these days, it deserves to be pondered. The notion of liberty getting to be widely embraced in these days, is, freedom from all manner of restraints whether imposed by the Author of our being, by the necessities of society, or in whatsoever way. Nihilism is just the watchword of a party that has gone to the extreme logical terminus of the path we are moving in. In this connexion we may note that Sir Henry Drummond and other members of Parliament who are opposed to Mr. Bradlaugh's entering the house, have received letters threatening them with murder.

—Who is Mr. Chermside? He brings a charge against some missionaries established at the Lake Nyassa that they inflict punishment on Natives with a whip-thong, what is called in Egypt, we suppose, the corbash. We shall no doubt soon be in possession of the facts and find them different from this representation

—The first number of *Progress*, a monthly illustrated journal for the educated classes in India, has reached us. It is a quarto of 12 pp. and its contents are of a varied order. In explaining their aims the conductors give a brief review of India, ancient and modern, abridged from Max Muller. Articles follow on the under-mentioned subjects: Writing in India; Mr. Gladstone's address to students; atheism; David Livingstone; the search after religious truth; Jesus Christ; the terrible red dwarf; Book notices; and a good many briefer extracts, including a page for the young. The subscription is only 12 annas a year, postage included. It ought to be taken by Native students in all parts of India. Address Mr. A. T. Scott, Tract depot, Madras.

—We are favoured with a copy of the Report of the House of Hope for 1879. At the beginning of 1879 there were three women in the Home and in the course of the year four others were received. At the present moment there are eight inmates. We can testify to the management of this home as being all that one could wish and as securing for the inmates the happiest influences. The Superintendent is one that takes a deep interest in the welfare of those who are committed to her care, winning their respect and confidence. The expenses came to Rs. 2053. The contributions amounted to Rs. 2,172.

—We believe, with the friend who furnished us the article headed bazar preaching in our last, that when a missionary can secure the opportunity of addressing the same company of men repeatedly, there is reason to hope for results of a more definite character than when promiscuous audiences are addressed in some open place. We would by all means recommend that missionaries should seek such opportunities of holding meetings and should make the most of them when they get them. In some places it will not be easy to command such continuous audiences. A missionary in Bombay would rejoice to receive invitations to hold such meetings. At the same time we believe that it is very desirable that there should be the public preaching of the Gospel in places where all may hear that are disposed to do so. The one method should not exclude the other. If any of our readers have any additional information to give with regard to the way recommended by N. W. P., we shall be happy to receive it.

—A young man who was formerly a Roman-Catholic but has become a Protestant, was lately married in a Protestant church. Almost immediately a letter was addressed to him by a Roman Catholic vicar declaring that the marriage having been performed in a Protestant church was *null and void*, and that he must immediately be married in the Catholic church or otherwise the interdict of the church would be pronounced on him and on his wife. This letter was written this week and we have seen it. Here we have a specimen of the kind of terrorism exercised by the Church of Rome over those who may at any time have been connected with her. We may learn by this how much respect that church has for liberty of conscience. We last year furnished our readers with another illustration of the tyranny and guile and bigotry of the church of Rome in the case of one who accidentally found out after many years that a priest of the church of Rome had baptized his children unbeknown to him, persuading the wife to carry on the deception all those years. Now what is the meaning of the letter we have just referred to? It means that the layman of the church of Rome is made over completely to the priest, without whose good pleasure he may not marry under pain of being charged with the most abominable immorality. There was a time when Englishmen of every class and degree knew that civil and religious liberty had their worst enemy in the church of Rome. Now, if attention is called to the tyranny exercised by the priest of Rome, people can find no other explanation of the protest than sectarian jealousy or bigotry; the bigotry is not in the priestcraft that denounces as null and void a marriage performed in a Protestant church, but is in making any reference to the matter. The priest may do and say what he likes; but it is thought impossible that a Protestant minister should be actuated simply by a regard for truth and liberty when he protests against such a scandalous abuse of power. This is really the most alarming sign of the times; the willingness of the secular press to pooh-pooh whatever is said to the disparagement of the church of Rome and to attribute to sectarian jealousy every thing of the kind. Sectarianism never took on such proportions as in the church of Rome, but as of old, we strain at a gnat and swallow a camel.

—The Bombay Tract and Book Society has commenced the publication of a series of papers for educated Natives, entitled "Papers for thoughtful Readers." The first is entitled What is the religion that man needs? by Geo. Bowen. Our readers may remember that at the beginning of the year we published a lecture with this title. This is the same, only revised and enlarged. A dozen copies can be obtained for a few annas, and distributed among your Native friends. It has been very handsomely printed at the Education Society's press. It

does not contain the name of Christ or Christianity; yet we do not suppose that the characteristics of the religion that man needs as therein described are to be found except in Christianity. The reader may judge.

—"We hold that God cannot forgive, since forgiveness is not consistent with his nature." Who is this that boldly contradicts all the religions that men have known, and makes out Christ to be an ignoramus? This is the editor of the *Sunday Mirror*, the organ of Baboo Chunder Sen and his party. The *Mirror* adds: "So long as a man sins he cannot be forgiven, and when he is freed from sin he requires no forgiveness." A comforting Gospel this for poor sinners. He that committeth sin is the slave of sin, is the language not only of the Bible but of universal experience. It is expressed in the words of a heathen, thus: *Video meliora proboque, deteriora sequor.* I see and approve the better, I follow the worse. But if sin has the mastery over man, only divine power can free him from it. If God cannot forgive the sinner, there can be no communion between the sinner and God; for in order to communion there must be confidence, and if you have nothing to hold out to the sinner but the conception of an unforgiving God, an everlasting gulf must yawn between the sinner and God. The sinner has been spending his life in the service of his own will, and sin has accordingly the tremendous power of habit on its side. The Brahmist comes to the sinner and says, you must of yourself put away all sin, without any help from God, purify your own heart and become sinless like the angels; then God will look upon you graciously. The *Mirror* goes on however to speak of the mercy of God. Mercy is for sinners. Here is a marvellous commingling of things! With God there is no forgiveness but there is mercy! What is forgiveness? It is the remission of the penalty due to transgression. That penalty is the displeasure of the law-giver expressed in suffering of some kind inflicted upon the transgressor. One man can forgive another. A ruler may forgive a subject; if any man should succeed in obtaining sway over all the nations of the earth, it would be no impeachment of his greatness that he should forgive when it can be done so as to secure the stability of his government. But there is no such prerogative for God. Yet what but the remission of sins is implied in the exercise of mercy? The righteous have no need of mercy, only the sinful. But mercy to the sinner can only take the form of the remission of his sins. Christianity, says the *Mirror*, "represents the divine being as arrayed in all the fickleness of human character and required to forgive like man dressed in authority." Yes. Christianity teaches that God can forgive, and the Gospel of our Lord Jesus Christ is based upon this fact, and at the same time shows that God is never truer to himself than when he forgives. The change is not in God but in man, who, abandoning the position of a rebel, by faith avails himself of the unblemished righteousness of Christ. Are we to understand that when the Government of India forgave those who were concerned in the Mutiny, it was guilty of a miserable fickleness? And yet these Brahmists claim to have the greatest reverence for Christ and pretend that Christians do not know him; they have the true Christ. They have a Christ that never existed, except in their imaginations.

—The following is from the *Bombay Gazette*:

It has seemed even to some Englishmen that if the Queen's representative in India can be a Roman Catholic, there is no particular reason why the Queen herself should not be a member of that church. And, as yet at least, no one seems to have taken that bull by the horns and admitted that a Sovereign, who is already constitutionally allowed to belong to two communions which abhor each other should not go a step further and belong to a third. No one, we say, seems to have defended Lord Ripon's appointment on this plea; and yet we fancy it is indisputable that if the Prince of Wales became a Roman Catholic to-morrow all reponsible parties would forthwith join in passing a short Bill to amend the constitution under which we have the happiness to live; and nobody but Mr. Newdigate and Dr. Begg would dream of attempting to have him removed out of the line of succession.

The world is evidently moving, but unhappily it seems to be moving in a circle. History is written in vain. Here is one who professes to know something about Englishmen and he tells us that the heir of the crown might become a member of that church which believes in the infallibility of the man at the Vatican, and none but an insignificant section of the community would care a straw about it. Protestantism is perhaps not quite so dead as he imagines.

—When people who openly repudiate the authority of the Bible, claim on convenient occasions to be regarded as of the number of its friends, and entitled to whatsoever honour it has for its own, they pay an extraordinary homage to the system they denounce. It must seem strange to the educated young men of Bombay that the friends of Mr. Wordsworth should be so distressed at the idea of his not being recognized as a friend of Christianity.

—Abdul Rahman is advancing on Kabul, but whether as friend or foe, it is difficult to say. He has with him a force of 1000 cavalry, 1000 infantry, and a dozen guns; insignificant, unless it should be swollen by accessions on the way, as a fighting force, and rather large as an escort.

—Not believing in God Mr. Bradlaugh is unwilling to call God to witness to his fidelity to the English crown (which he hopes to see a thing of the past,) and the House of Commons have consented to set aside the law of the land that he may become a member of the body which legislates for England. Note of this is taken in heaven.

—The cosmopolitan character of our population has often been spoken of. Something was wanting and that was the Japanese element. This has now been added; of late, Japanese sailors have been seen in our streets in considerable numbers.

—A correspondent informs us that on Thursday last, a day held in high repute among the Hindoos, a number of respectable Native women who were bathing in the sea in the belief that they would secure heaven by so doing, were buried beneath a wave and drowned, while the priests were reciting muntras. Our correspondent says he was an eyewitness of the sad occurrence. We do not understand how the police should have remained ignorant of it and why there should have been no coroner's inquest. We recommend our correspondent to communicate with the police in regard to this matter.

—We have received a circular from the Rev. W. E. Newlon, M. E. Church, Madras, conveying the best thanks of the official Board and Pastor to those who have helped in the erection of the "Esplanade Pavilion" by their counsel, their money or their prayers. The building was opened without debt, and the Lord has blessed the services held in it.

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SATURDAY, JUNE 19, 1880.

SIN AND HUMILITY.

The idea that the consciousness of sin is necessary to keep the believer humble, is one that involves the extraordinary conclusion that we owe to sin our highest attainments in holiness, for there is nothing more deeply seated in the heart than pride; there is nothing so difficult of attainment as genuine humility. All pride springs from sin; the angels have no pride because they have no sin. Sin is then the occasion of pride and of humility both; which seems an absurdity on the face of it. Christ was manifested to destroy the works of the devil; the Spirit of God, omnipotent in the region of man's corrupt nature, is given in order that the fruits of the Spirit, and among them meekness, may be developed in us. Sanctify them through thy truth, prayed Christ. Thus we learn that divine wisdom has devised a way for the deliverance of man from the power of sin, but we are no where told that that from which we are to be delivered is necessary in order that we may be delivered. The statement needs only to be made that its absurdity may be seen. Not many put the idea in words; but a good many show plainly that they have this notion, by intimating that if they were fully delivefed from sin, they would be lifted up with pride. Here again the statement is a palpable contradiction of itself, for pride is just the worst kind of sin, and how can a man be saved from sin and yet be proud? Many who hold the opinion that Christ does not fully deliver his people from sin so long as they are in this world, consider that the reason why he does not do so is to keep them from being lifted up with the idea of their own goodness. These persons do not consider that they thus bring a great impeachment agrinst God's method of saving men: it is not equal to the task of saving man from sin till man is done with life and leaves this world. The remedy cannot be fully applied without frustrating its own purpose, and becoming a means of strengthening the disease. There seems to be in the minds of those who have this idea some such analogy as this: A doctor heals his patient in part and not completely because he wants the patient to continue to feel his need of him. What would we think of such a physician as that? Was it in that style that Jesus healed the bodies of men when he was in this world? The whole thing rests upon a great misconception, viz. that to be fully delivered from sin is to have no more need of Christ. Just so far as sin is present with a man is there a power in him militating against his sense of need. Sin and self-sufficiency go together. When a man is convinced of sin by the power of the Holy Spirit, he feels his need of the pardon that is to be obtained

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through Christ and of the sin-subduing power of Christ, but the same grace and power that are needed to expel sin from him are afterwards and always necessary to keep sin from re-entering him. Which branch draws most upon the sap of the vine, the healthy branch or the unhealthy? The healthy of course. The more life it has the more it is dependent for the supply of that life. Christ does not save his people from their sins in any such way as diminishes their dependence upon him. One that has been thirty years living upon Christ will tell you that his sense of dependence is just as deep as it was in the beginning; nay, it is deeper, knowing better how much he has to receive from Christ. Christ does indeed say that one who believes on him shall never more hunger; but the meaning is that, satisfied with Christ, the believer will not feel the need of any other supply of his spiritual needs. He hungers and thirsts after righteousness daily and hourly, and daily and hourly is filled.

Humility does not come from the knowledge of sin. Christian humility is something different from mortification; Christian humility cannot be separated from love, as Paul tells us in I Cor. xiii. "Charity seeketh not her own; is not easily provoked; is not puffed up; beareth all things; endureth all things." It is the love of God shed abroad in the heart that begets genuine humility. Christ would be a very imperfect Saviour indeed if in delivering his people from their sins, he was obliged to keep some of their sins alive lest they should cherish pride. No, blessed be God the plan of salvation is not such a bungle as that. The Spirit of God does not enter into partnership with Satan to keep the believer in a semi-sanctified state, until he has got beyond the trials and temptations of life. The truth of God does not give the right hand of fellowship to falsehood, in the matter of man's deliverance from sin. Sin will not be able to say in the last day when the King is bestowing rewards upon his people, I am entitled to special honour this day, for it is certain that if it had not been for me, these servants of thine would have been lifted up with pride. The thorn in the flesh that Paul needed to keep him from being unduly exalted because of the visions granted him was not sin, but some physical infirmity. Pride is indeed the most formidable enemy of the Christian; entering the church he often abandons one form of self-complacency for another and praises himself for the victories he has been enabled to obtain over this and that failing; in doing this he grieves the Spirit and forfeits his aid and is soon found yielding again to those failings. Thus he learns his dependence for every thing good upon Christ and the Spirit of God. But there is such a thing as being delivered from this tendency to glorify oneself for one's works, and entering upon an experience where every thing is seen and felt to be of God. The primal condition of this experience is the constant realization of our absolute dependence on Christ for every good thing. The great truth that there is none good but One that is, God, is burnt into the consciousness through the cross of Christ. Away then with the idea that the highest development of the spiritual life attainable here below is through the combined action of the Spirit of God and of sin. The Spirit of God knows how to do his work in our hearts, corrupt as they are, and cannot be fully glorified so long as there is sin in the heart.

It is not surprising that unconverted men should be in the habit of ascribing honour to themselves for whatever good thing they do. They do not recognize their dependence upon God for the power and inclination to do such things. But this is one of the first things the Christian is expected to learn. What hast thou that thou hast not received? A man can receive nothing except it be given him from above. I can of mine own self do nothing. Every good and perfect gift is from the Father of lights. Old things are passed away; all things are become new; for all is of God. There need be no more of self-complacency in a man's saying, 'By the grace of God I am kept from sinning,' than in the cleansed leper's saying, 'by the grace of the Lord I am entirely delivered from my leprosy.' In both cases the point to be attended to is the *fact* of deliverance, that it is a fact and not a misconception.

KEEP YOURSELVES FROM IDOLS.
VIII.

Men make an idol of their *righteousness*. Perhaps we may have reason to believe that there is a great deal of this kind of idolatry. In the days of our Lord it was very much in vogue. The Jews after the severe lesson of the Babylonian captivity, abjured the worship of idols in the common specific sense of worshipping a material image, but they were not without idols of a more subtle character. They made an idol of their national distinction. And they who were regarded as the religious portion of the community *par excellence* were engrossed with the thought of their own righteousness. Men are every where much disposed to make an idol of their own supposed goodness, and even demand that all others should join them in falling down before it. The marvel of marvels is that men professing to receive the revelation of God in the Scriptures, should fancy that there could be any thing in themselves to be made an idol of. But there is abundance of Pharisaic self-worship at this day. There are men who make no profession of religion, who yet are making an idol of their own righteousness. They flatter themselves that they are not as other men, even as these professors of religion; they would not cheat any body for the world; they would scorn to tell a lie; they do not need the promises or the warnings of the Bible to make them good citizens; their own sense of propriety is sufficient to make them walk uprightly. Yet when they give any thing to a poor man there is immediately the incense of self-praise. There is at least two thoughts of self in their charity for one of the man they give to. They expect to hear others speak admiringly of them; and what they do not hear they imagine. The Pharisee thanked God that he was not as others; but these persons thank themselves that they are so blameless. If they sometimes make a slip they employ their ingenuity in explaining it till they fancy that the slip was more than half a virtue The fact of idolatry is determined by the self-glorification which mingles with all their thoughts of their own goodness, and by the fact that they do not want any more light than they have. They have made a standard for themselves and they do not want it corrected. If they had the love of rightness which they profess to have they would gladly seek the additional enlightenment that the word of God would give them. These persons are always robbing God, of whom, through whom and to whom are all things. They rob him of the credit of that which distinguishes them from others. Have they hatred of falsehood? that surely is from above; instead however of asking that God may be praised for it, their great solicitude is that *they* may be commended for it.

Leaving these we come to professors of religion, and ask if there is not often this form of idolatry among them. Do not many of them make an idol of their own righteousness? Here is a man who is not what he once was. He was once the slave of some degrading habits. He was an open sinner. By the grace of God he has been delivered from this captivity, and is regarded as a respectable member of the church. What more natural than that he should be thankful for what God has enabled him to do, and dwell with pleasure on the thought that so great a change has been wrought in him? Yet we have known such a man rest content with what he has experienced and come at last to think that he has once for all given a sufficient evidence of moral power entitling him forever to be thought an exceptionally good Christian. We have known such a man to exhibit great annoyance and resentment when it has been intimated to him that there was need of a further advance on his part. The idolater never can bear any reflection on his idol; and this man cannot bear any reflection upon his piety, any intimation that he is proud or covetous, or self-willed. He is astonished that with such evidences of his righteousness staring them in the face, people should find any fault with him. Seeing that he is bent on making an idol of the change wrought in him, the Spirit leaves him to himself and the next thing is he has fallen grievously. When a man gives up his intemperance and does not give up his pride it is only a question of time when he will fall again.

It was never intended that a man should trust in his renewed heart. It separates us from God just as much to trust in our renewed heart as to trust in an unrenewed heart. Christ is made of God unto us righteousness, as the sun is made light unto us. We have been so many years and days shone upon by the sun, yet are just as dependent upon it for light as we ever were, and shall continue to be so. A Christian may live as long as Methusaleh and still be just as dependent on Christ for righteousness as at the first moment of his Christian life. It is a very dangerous sign when a Christian loses the sense of his need of daily and hourly grace. Unto him that hath shall be given.

REMINISCENCES. LXXIII.

We have mentioned that Homunculus wrote a work called "The Pupil of Raphael," about the year 1843, which was published in two volumes. We gave a brief extract regarding it from the letter of a friend in America into whose hands an odd volume of the book lately came. Writing again on the subject, this friend says:

"I have been reading the odd volume of "the Pupil of Raphael" which I mentioned to

you. I feel sure that at the time it was published many persons would have admired and enjoyed it, if they had only been acquainted with it. But one can scarcely say that it was published at all. The art atmosphere of Rome in the 16th century is felt through the whole. The personages in their differing individualities are such as might fitly have breathed and flourished in such an atmosphere. The virtues and the follies, the vices and the crimes have an Italian character. The plot is interesting, the events not unnatural, that is, in Italy at that time. Then the whole book is full of the fruits of thought upon men, life and art. The observations on art, its aims and its methods, are acute and original.

We return now to the journal kept in December 1843 :

Dec. 23d. Rain and snow and the shortest days of the year and gloom and desolation. It seems almost a studied unkindness of nature to wear this aspect when a soul so beautiful is bidding her a last farewell. A soul too that ever regarded flowers and the chiaro-oscuro of summer days and summer nights, and all that is Arcadian in life, as types of the mystic and ungathered love, the all-hallowing and enigmatic aspiration that gave distinction to her being. Or may that aspect reveal a nurse-like providence in nature, withering the half paradise of earth from which she is an exile that she may gladlier depart to the perfect and perennial Paradise prepared for her? But her soul is already in the vestibule of heaven, and the gloom of our elemental world is no gloom for her. Perhaps death is not death for one that is taken from us, but merely a metempsychosis of nature. Light is one thing for man, another for the flower, and perhaps still another but real and immutable essence for the disembodied spirit; subject to no rude modifications of the skies; eternally and inexhaustibly affluent of beauty. It is terrifying to think of what she has undergone the last week. She was always most patient, and seemed to think all expressions of pain (her own) as culpable. More than once I have seen her when she has fainted; and smiles, aimed at the grief of others, were the first signs of recovery. Now when I hear of the drops of anguish that appear on her forehead, of the tears that course her cheeks, of the cries wrung from her by pain, I know that what she suffers is beyond all my previous conceptions of human suffering. The incomprehensibility of the ways of providence fill me with awe and wonder. Let me remember these things; and if it be my lot to undergo the most exquisite torture that art or nature can devise, let me be sustained by the recollection. 24th. Her voice is gone. That voice which seemed to me something divine, worthy itself of immortality, itself a spiritual and seraphic essence, the mere sound of which has so often girdled with a more glorious halo the front of nature, awakened in me a momentary delirium of happiness, causing me to imagine life with its prophetic flashes of heaven to be heaven itself, that voice is now extinct. I cannot endure the thought; I need to believe that the beautiful properties of the sensible world are perpetuated in the unseen. 29th. She said yesterday, with tears, I wish that I could get better. She added then 'It would be perhaps better that I should not get bettter'! January 17th, 1844. More than once since the year opened she has been seemingly at the point of death. The letter I sent her affected her much, she read it repeatedly with emotion and expressed a wish that she might get better, to see me, or, if not that, to be able to write. 24th. The night before last death appeared to be very near, and her sufferings were even more acute than they had been. It was one continued wail and supplication that God would take compassion and send her quickly the relief of death. Yesterday the pain left her. She was told she had 24 hours to live. She then repeatedly expressed her entire resignation and contentedness, and asked her friends not to grieve but to be glad that her weary life was drawing to a close. She made requests to all her friends, forgetting none; remembered all her dependents and made provision for them, and desired that a certain sum might annually be distributed among the poor. She also asked that the assurance of her forgiveness might be conveyed to one who had much injured her. To-day there is a remarkable change in the weather, and we have a mediterranean day. She is better. Hope is again at work among the stores of my fancy making the sunny and balmy day, sunnier and balmier with Greek isles and unruffled bays and Eolian breezes and voluptuous summer-skies and the varied elements of a Paradisiac life. January 26th. This morning, at half past six, she expired. Towards daybreak, the pain quite left her, and she died in perfect calmness, in the full possession of her senses. With her last breath she articulated the word 'Now!' There remains nothing now but the constant, perennial, hourly necessity of such preparation as shall ensure the earliest meeting in that exalted sphere to which she is gone.

Something that Homunculus did not learn till some time after, may here be mentioned. There was in New York a former schoolmistress of the person whose sickness and death are mentioned above, who was a very pious lady and well acquainted with the way of salvation, and who, hearing that this young lady was not expected to recover, conceived an intense desire to see her and speak to her of the Saviour. She went to the house but was denied access to the sufferer. She would not be repulsed however and finally succeeded in reaching her. It was then her privilege to speak to her of the riches of grace in Christ Jesus, and of the way of salvation by entire self-abandonment and simple trust in Jesus. She thus, there is good reason to believe, passed from death unto life.

Some words may be needed in explanation of the letter sent to her. The conversion spoken of was simply the attainment of the belief in the soul's immortality. At the beginning of December a work by Fichte, in a French translation, "*La destination de l'homme*, had fallen into H.'s hands and had been read by him with great interest. This work sets forth the ideal philosophy, making out that mind is all and that matter has no existence except in the mind, and it was chiefly by means of the teaching of this book that a conviction of the soul's immortality was reached.

Jan. 29. The obsequies took place yesterday evening, Sunday, 28th. I awaited the hour with dread. She had requested that I should be one of the pall-bearers. There is something in ordered rites and conventional forms and a crowd that gives a somewhat disdainful, almost ferocious tone to the mind of the real mourner; the multitude seemed interposed between me and the thought of her, between me and my grief. At nightfall we entered the illuminated church, and then, when I stood near the coffin, and heard the solemn tones of the organ and choral hymn and the prayers and could shut from my thoughts the presence of others,——why speak of that moment? enough, that I never shall forget the awful experience of my mind then and since. This morning her remains were to be taken to her native place, the place where I first saw her, the place where her happy and unhappy summers have been passed, the place which she lately expressed so earnest a wish to revisit before dying; they have been taken there and deposited in the family vault.

INTERNATIONAL BIBLE STUDY.

June 27th, 1880. 2. *Corinthians IX.* 6-15.

"He who soweth shall reap." 6. And according to the sowing shall be the reaping, scant or abundant. But the main thing here demanding our attention, is the assumption that what we give for the relief of our poorer brethren, is of the nature of sowing. The farmer feels no compunction at the thought that he is throwing away good grain when engaged in sowing; he would laugh at any one who should speak of it as uncalled-for waste. He is making the best possible provision for his future wants and those of his family. Were you to offer to buy of him the grain that he is thus throwing away, he would reply: this seed in the ground will by the blessing of God be of much more value to me than your money. Some foolish farmers might take the money and spend it in drink, and when the months have rolled by would just have to starve with their families, because they had not scattered the grain upon the ground. How the Lord teaches us the lessons of faith, even in the most ordinary duties of life! Without faith the farmer would soon perish. Well, the apostle tells us, what the author of the book of proverbs had declared long before, that to give of our substance to the relief of the needy is as economical a thing as for a farmer to sow. Men were not long upon this earth without ascertaining that the best thing they could do with a portion of their grain was to cast it into the ground again; it took them somewhat longer perhaps to find out that to give to the poor was to sow; more or less this truth is known to men generally; the Hindoos know it and often act upon it, giving that they may be prospered. This is not a matter of revelation so much as of observation. But many in these days have diligently set themselves to overthrow the belief in providence and make it appear that there is no infinite wisdom at the helm to reward our moral sowing. These persons are the greatest enemies of the poor.

These Corinthian Christians were poor themselves and it might have appeared to some unkind to urge them to give. But Paul had a better conception of kindness, and urged them to do something for the relief of their brethren in Judea suffering from the hard times and from persecution. They would naturally have said, we are not in a position to give; we have really nothing to spare; those Jewish Christians have sometimes expressed disdainful feelings towards us sinners of the gentiles. But Paul's reasoning was fitted to make them look at the matter; entertain the matter; and when once they had begun to give, they found the feeling of love so ascendent in their hearts, that they now no longer had need of the argument from future advantage. Some will ask, Is not the appeal to our selfishness? Well, it may be so abused; men may give, not for the purpose of relieving so much as for the purpose of being themselves relieved in a coming day; just as one merchant lends to another in the hope of being similarly favoured in a time of need. The Christian does not give rightly unless he gives from love. But he has to consider the interests of those who are dependent upon him and who at a future day may want the money he is giving away; a sense of duty may urge him to keep his money for a future

exigency; well, it is that he may meet this feeling that Paul points out that no better provision can be made for future wants than by now giving to the relief of suffering saints. If selfishness influences to give, we have no promise of a harvest; all the promises belong to love

"God is able to make all grace abound towards you; that ye always having all-sufficiency in all things may abound to every good work." 8. Here is one of the most glorious statements in the word of God, and myriads of believers have found in it each one a mine of wealth all for himself. Like the lepers of Samaria that went to the tents of Ben-Hadad and found such untold wealth strown about. God is just as able to make all grace abound to all that believe, as he is to give harvests to all who sow their fields.

"His righteousness remaineth forever." 9. That is, God will remember the kindness shown by him.

"Being enriched in every thing to all bountifulness." 11. The believer, united to God as he is, has all the wealth of God available for him; all things are his, when he wholly makes himself over to Christ. A worldly man, called in to take an inventory of the possessions of this Christian, would put down a few miserable items and be done with it; but Humboldt's big book on the *Cosmos* of God is not enough to set forth the wealth of the humble believer. How much can I give? one asks and to answer the question he looks at his paltry possessions or it may be at his teeming barns, and concludes that he can give very little. How much can I give? asks the Christian, and begins to walk through the endless galleries of God's treasure; satisfied with this survey, he puts his hand in his pocket, and gives what he had intended for to-morrow's expenses. Some seeds takes months to germinate; but the two mites of the widow fructified at once, and on the morrow she gathered a good harvest, even her bread for the day, with the peace of God in the heart.

"Which causeth through us thanksgiving to God." 12. The faith that expresses itself in the relief of others, tends to inspire men with faith. Nothing tends so much to glorify God as faith triumphant over selfishness. It sheds its blessings on all that hear of it. You think you are simply helping some poor man by your self-denial, but many hear of it from some little bird, and are lead to feel their need of knowing that God who enables you to abound in your poverty to the help of others. Is not this the baptism that the church wants? what a blessed thing it was for the woman of Sarepta that she shared her last handful of meal with that strange old man sitting at the door of her cabin. "Your professed subjection to the Gospel of Christ." 13. This would be better rendered "for the obedience of your confession of the Gospel," the obedience which characterizes your confession of the Gospel. The Gospel which we receive into the heart liberates us from selfishness and brings all into sweet subjection to the law of love.

The readiest way for a mediocre man to gain notoriety is for him to proclaim himself an infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice, because of the holy and tender regard in which what he assails is held by the noblest part of the race.—*N. Y. Tribune.*

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR EDITOR,—In the last number of the "Bombay Church Chronicle," the official organ of the High Church party, and edited by Clergymen of that order, the following instructive and significant passage appears; "A "place of worship of some kind, has been re- "cently started in America, the distinguishing "feature of which is to be the absence of ser- "mons. One of our local "dailies" in chron- "icling this interesting fact, gives utterance "to a plaintive wish that a similar blessing "might be extended to Bombay. *Amen say "we, 'so mote it be.' No member of the com- "munity we feel assured, would more cordially "support the motion than our own clergy. We "know from our own experience that this*— "(preaching sermons) *is not done for the gratifi- "cation of the preachers.*"

Now what a shameful confession is this, to be made in so shameless a manner, by men professing to be Ministers of the Lord Jesus Christ, and successors of those glorious apostles, in whose ministry by far the most conspicuous feature was that of *preaching the blessed Gospel.*

Immediately they received the promised qualification for their work, (the fullness of the Holy Spirit) they went out into the streets of Jerusalem, and began to *preach*, and "*daily in "the temple and in every house, they ceased not "to teach and preach Jesus Christ.*" The "Acts of the apostles" is mainly a record of their incessant preaching efforts, commencing with the sermon on the Day of Pentecost, II Chap. and concluding (see last verse in the Book) by recording Paul's continuous preaching at Rome in "his own hired house." This same apostle tells us that Christ sent him not to baptise (to perform mere rites and ceremonies) but "*to preach the gospel,*" and furthermore he declares that "after in the wisdom of God, the "world by wisdom knew not God, it pleased "God *by the foolishness of preaching*" to save them that believe. 1 Cor I. 21. But "how shall "they believe on Him of whom they have not "heard? And how shall they hear without a "preacher? And how shall they preach, "without being sent? As it is written, How "beautiful are the feet of them that preach the "Gospel of peace, and bring glad tidings of "good things." X Rom. 14, 15.

In the light of these passages from the Word of God, what are we to think of these "self styled apostles," of the 19th century, who openly avow their desire to set aside *the Divinely ordained method* of saving a lost world, that they might substitute for it, their miserable pantomimic performances of rites and ceremonies, their bowings snd genuflexions, their ostentations display of costly Church millinery, their Popish, and semi-heathen processions &c. &c.

I can well conceive how mightily the spirit of Paul would be stirred within him, if he were to enter one of our modern Ritualistic churches, and with what indignation he would exclaim "Away with these baubles," and how earnestly he would caution the people; "Though we "or an angel from heaven preach any other "gospel unto you than that which we have "preached unto you, let him be accursed."

Both our Lord Jesus Christ and his apostles were very faithful and diligent in warning the people against "false prophets," "grievous wolves," "false apostles" &c. and it seems to me these warnings were never more needed than at the present time and in this land, in which as we have every reason to fear, there be many "blind guides," going astray themselves and leading many into the ditch with them.

Successors of the apostles indeed! Are they not rather true successors of the "*dumb dogs,*" spoken of in 56 Isaiah, 10 v.

"Thine own mouth condemneth thee, and not I: yea thine own lips testify against thee." xi. Job 6.

No wonder they would so gladly substitude as the Rule of Faith, their traditions in the place of the Holy Scriptures, for well they know that their system cannot stand before the light of an open Bible.

Yours &c.,
PILGRIM.

NOTICES.

RECEIVED for the Grant Road church, from T. B. C. Rs. 5; Mrs. B. 1; Mrs. H. 2; Mrs. V. 5; D. O. G. 50; R. H. 50; Rev. Dr. W. 20; Mrs. E. 2; K. C. 12; Mrs. B. 5.

APPOINTMENTS for to-morrow: Grant Road. 8-30 A. M. & 6 P. M. I. F. Row.—Dean Lane, Fort: 11 A. M. & 6 P. M. O. Shreves.—Mazagon: 11 A. M. T. Glover; 6 P. M. G. Bowen.

Epitome of News.

SATURDAY, JUNE 5.

—*Civil and Military Gazette*:—One of the curiosities of the lower strata of native life is the regular recurrence of a panic on the subject of a mysterious and malignant sahib who seizes people in the dark to extract oil from their heads. A craze of this kind is just now in full fling among the domestic servants of Lahore. A dreadful Englishman lives in a tent somewhere near Shalimar, he is attended by two chaprassees dressed entirely in black When they see a belated khidmutgar or an early ice cooly they seize him and carry him to their master. Sometimes he is made insensible by drugs, sometimes he is stunned by a blow on the head. Arrived at the tent he is hung up by the heels, and a fire is lighted under his head,—"like a mutton chop!"—as an awe-struck khidmutgar remarked. The oil resulting from this fantastic cookery is carefully collected by the English ogre for some dread and unfathomable purpose.

—It is said a Bengali Baboo, Girish Chandra Mukerji, is translaling Pope's Homer's *Iliad* into Bengali verse, and that *Troyayana* is the title chosen for the work, after the analogy of the *Ramayana*. The names of the Greek gods and goddesses are also rendered by Bengali names; thus Zeus becomes Rudra, and Here is Gauri.

MONDAY, JUNE 14.

—*Times of India Correspondence*: I see tha the *Pioneer* states that Sir Richard Temple misrepresented at the Sheldonian Theatre at Oxford when he stated that "State support" was given to Hinduism and Mahomedanism. Allow me to point out, that as far as the Berars are concerned, neary every Hindu temple and Mahomedan mosque has State support, in the shape of enam, or rent-free land. Therefore the *Pioneer* is wrong.

—*Bmbay Gazette*: Quetta is to be connected by telegraph with Sibi via Hurnai and Kach. Orders have already been given for the construction of the line from the Quetta end, and as the line is complete as far as Hurnai, through communication should soon be established. General Phayre's last new road is making rapid progress, it is to be 23 miles in length, available for wheel traffic, and is to extend from Kach, his new head-quarter station, to Quetta,

—*Overland Mail*, May 28: The Lord Chancellor has introduced in the Upper House a Burials Bill drawn upon the lines formerly laid down by Lord Harrowby.

The Home Secretary has introduced a Bill giving tenants the right to destroy hares and rabbits on their farms.

After a debate extending over three days, the case of Mr. Bradlaugh and the Parliamentary oath has been referred to a committee, which, Mr. Gladstone will move to-day, shall consist of nineteen members.

Mr. Goschel left Vienna for Constantinople on May 21. He had previously had a private interview with the Emperor of Austria.

The Admiralty have offered 200*l.* reward for any definite information concerning the loss of the *Atalanta*.

Amongst the deaths recorded this week are :—Prince de Ligne; Vice-Admiral Tatham; Col. C. Read; Capt. J. Robinson; Prof. Ansted; Prof. Miller; and Mr. J. Curwen.

The General Assembly of the Free Church of Scotland has agreed, by a majority of 417 to 91, to petition Parliament for the disestablishment and disendowment of the Church of Scotland, and setting the funds free for objects connected with the welfare of the community, among which are an improved and complete system of education, in conformity with the convictions of the people of Scotland.

The Rev. Canon Miller, vicar of Greenwich, is seriously ill, and his condition causes great anxiety to his friends.

—The Rev. John Curwen, the originator of the Tonic Sol Fa movement in England, died on May 26, after an illness of only five days' duration.

—*Lucknow Witness*: We received by the last mail, under date of Cincinnati, May 4th, the following Post Card from Dr. Thoburn at the General Conference, which we venture to publish :

"Baboo Ram Chundar Bose is making a fine impression. He was cheered heartily when he answered to his name at the first roll-call. He has constant invitations to preach and lecture, and is in the best of spirits. Our interests are in hopeful shape. No one has yet objected to our Delegated Conference, although nearly all are extremely cautious in promising to favor it. Dr. Payne is Chairman, and I am Secretary of Committee on Missions.

—Same; One of the great engineering projects of the age, the tunnelling of the Hudson River, is being rapidly pushed on, and it is expected that in three years trains from New Jersey will run through it under the river and land their passengers and freight in New York city. The entire length of the tunnel will be 12,000 feet, one mile of which will be under the water. It is believed that the whole will be accomplished for $10,000,000. The great suspension bridge to Brooklyn on the other side of the city will cost $14,000,000. At present the steel tubular bridge over the Mississippi at St. Louis, costing $12,000,000. is said to be the most expensive one in the world.

Tuesday, June 15.

A traveller who arrived at Kabul from Tashkurgan had heard that the Russian troops from Samarkand had gone in the direction of Yarkand as the Chinese had attacked the Russian outposts and re-entered Russian territory. He heard the same story from Bokhara messengers who said that considerable uneasiness prevailed across the Oxus river. All the tribes were unsettled and desirous of rebelling against the Russians, but were, without a leader.

—The General Assembly of the Free Church of Scotland was occupied all day on the 27th with the charge of heresy made against Professor Robertson Smith, who had affirmed that Deuteronomy was not written by Moses. In his defence Professor Smith contended that his views were not open to the charge of denying the infallible truth and inspiration of the Scriptures. Two motions were proposed—one by Sir Henry Moncrieff to deprive Professor Smith of his chair by a summary process, but to leave his position as a minister of the Church intact; the other by Dr Beith, to admonish the professor, but to leave him in possession of his chair. After an animated dedate a division was taken, when the numbers were—299 for Dr. Beith's motion, and 292 for Sir Henry Moncrieff's. The result was received with great cheering.

—Numerous deaths from heat apoplexy have lately occurred.

—J. M. M. in the *Bombay Gazette*: London, 28: I do not, for my own part, believe in the fairness of many of the charges made against Mr. Bradlaugh. I do not know him personally, but he has always borne the character of an honourable man; and there is no good reason for supposing that, if he took the oath of allegiance, he would not do his best to keep it. The worst thing he has done in his life is the publication by him of that loathsome book, "Fruits of Philosophy," which is an attempt to dispose of the over-population difficulty by debauching people's minds and inducing them to have recourse to practices which would give us in the end a nation of *crètins* and idiots. But Mr. Bradlaugh is a half educated man, who, like many of his class, is the victim of a diseased vanity. It is not because he is dishonest and immoral that he publishes such mischievous books; he only wishes to gratify a craving for notoriety by affecting strange opinions. The same feeling is apparent in his anxiety to blazon forth his atheism: and it is this vanity which led him to commit the mistake of writing to the newspapers to say he thought the adjuration in the oath of allegiance, "so help me God!" was quite unmeaning, but still he would repeat the words rather then not take his seat. But for the bravado contained in this letter his enemies would have had no hold upon him. But of course all the sincère and many of the insincere Christians in the House seized at once upon Mr. Bradlaugh's admission that he laughed at the most solemn words of the oath, and asked with much force if it would not be an insult to the House for such a man to take the oath.

—The honour of being elected a member of Parliament is not be obtained without an appeal to the pocket, even in pure days when bribery and corruption are supposed to the unknown. Some interesting figures are published in reference to the expenses of the various candidates at the recent election at Glasgow. It appears that the three Liberal candidates jointly have to pay some 3,500*l*; whilst the expenses of Sir James Bain, the Conservative, are nearly six thousand, and of Mr. Pearce fully five thousand pounds.

—Religious toleration, such as it is, was granted at St. Petersburg recently in the opening of the churches of the Old Believers, which have been closed for forty years, in consonance with the measure passed by the Committee of Ministers and returned with the Imperial assent, removing the disabilities of the Old Believers and other religious Dissenters in Russia.

Wednesday, June 16.

—*Bombay Gazette*: Colonel Austen, the famous American sharpshooter, intends to give a public exhibition of his marvellous skill in Bombay in the course of a few days. His wife assists in these exhibitions of skill, and she is indeed nearly as good a shot as her husband, while her nerve leaves nothing to be desired. She hold a card the size of a visiting card in her fingers for him to put a bullet through a small black mark in the centre of it. She puts a cigarette between her lips and he extinguishes it with a bullet. And she is quite ready to put his pipe out in the same fashion.

—Same; Cabul, 6: Three members of the Mission to Afghan Turkistan have returned to Kabul, after having made the journey in perfect safety. Abdul Rahman was at Khanabad, a village not far distant from Kunduz, which is exactly 135 miles from Kabul. I regret that it is not thought proper by the authorities to give any information at all regarding either the reception of the Mission, or the reply of the Sirdar to the proposals contained in the letters from Mr. Lepel Griffin. One thing, however, seems to have eked out, viz., that Abdul Rahman has proved that he has a will of his own, and that he is not likely to prove the amenable person, which it was hoped he would.

—Allahabad, 15: Mr. Butcha's murders are thus described :—He surrounded Khwaja Amir Jan's Fort at night, obtained admission by a ruse and murdered four of his relatives. A boy aged fourteen years was badly wounded, and Mir Butcha killed him the next night. Fearing the British will punish him, Mir. Butcha has sent his family to the hills, and is ready for flight as soon as our force appears marching northwards.

Contradictory rumours are afloat in the city about Abdul Rahman, some asserting that he is sending letters round to all the chiefs, inciting them against the British.

Three thousand transport animals are said to have left Peshawur not long since for Kabul, and it is reported that they have disappeared. No trace of them can be found. Captain Collin, Assistant to Sir Michael Kennedy, rode all the way from Peshawur to Sherpur, but could get no tidings of them.

—Fourteen thousand maunds of potatoes were sent to Safud Sung by the Commissariat Department of India at a cost of Rs. 56,000. On arrival at the destination it was found that they were unfit for human food and they had to be buried in pits covered over with lime to prevent the disease spreading.

—*Bombay Gazette*; Simla, 15: The Marquis of Ripon has ordered the discontinuance of the practice of doing official work of any kind on Sundays, as has been hitherto the practice in certain departments of the Government of India,

—The *Times of India* has a letter from Prof. A. Vambery, on the Turks of Afghanistan. He says: Instead of waging a costly war in the Afghan mountains, the acquisition of which will never pay the expenses, England would certainly fare much better in directing her attention towards the non-Afghan population of that country, such as the Hezares, the Parsivans and above all the Turks, who surrounding the purely Afghan element on three sides, and pining, nearly two centuries ago, under the hardest oppression of their cruel and haughty masters, will certainly bless the hand of their liberator.

—An up-country paper reports that the Maharajah Scindia intends to feed an immense number of Brahmins—five lakhs it is stated—in gratitude for the birth of a son.

—Mr. Knight's weekly *Statesman* has subsided, and a monthly *Statesman* appears instead.

Thursday, June 17.

—The Str. *Surat*, with English Mails left Aden for Bombay, Tuesday at midnight.

—Mr. Martin Wood has been elected a member of the Municipal Corporation.

—*Times of India*: The people of Cabul talk of a general rising immediately or in six weeks.

—A correspondent writes to the Lahore paper :—"I am assured by people who know the nature of the man, and of the popular feeling about him in Cabul, that Abdul Rahman is neither resolute nor sagacious; that his title to be Ameer is very widely challenged," and that, without a large force to back him, his life would not be worth a day's purchase in Cabul.

—*Dnyanodaya*: We hear with much regret of the death, on the 31st of last month, of the Maharaja of Travancore, probably the most enlightened and the best of the Native Princes of India. When he entered upon the duties of his office, some years ago, he found his principality in a very low and degraded state and the affairs of its government in a most confused and unsatisfactory condition. With the assistance of an able minister, Sir T. Madhava Rao, now of Baroda, he brought order out of chaos, and soon won the praise of the Para-

mount Government for having made his the "model Native State of India." It is said that his eldest son, who is this day to be placed on the throne just rendered vacant by his father's death, is, like the deceased Prince, a man of education and liberal ideas.

—*Zion's Herald*: The May laws would never have known an existence but for the determination to force on the Church a race of priests educated in Jesuit seminaries for the sole purpose of bringing up a race of rebellious malcontents that in their turn would make of the churches trysting-places for opposition to the laws, and of the pulpits political platforms for the propagation of antiliberal principles. With these men the sole condition of supporting or opposing a civil measure has been the concessions that could be thereby gained for some ecclesiastical claim. What the State demands is a school of liberally-educated priests, who will make useful teachers and preachers for their people, while the clergy in this "culture conflict" have been desirous of training up a class that would do their behests. The May laws intended to have schools that would educate men to something else than the mere blind dogmas of the Church, and therefore insist on an examination of the young priests leaving the institutions before giving them a license to go forth and exercise their calling. The curriculum laid down as a preliminary to theological studies, was a very lenient but a very necessary one; and if the teachers of the seminaries would not impart it, the State was ready to do it.

Friday, June 18.

—Deaths last week, 369. There has been a notable decrease in the mortality of late.

—*Bombay Gazette*: "We are sorry to hear that Mr. John Ryan, of the Port Trust, is very seriously ill with malarious fever, consequent on exposure on the foreshore in superintending traffic."

—The *Kandahar News* announces the death of Captain Robson, R. A., at Sibi. This officer arrived there on the 26th *en route* to join General Phayre. He died the next day of sunstroke.

—In future the "first Examination in Arts" is to be styled the "Previous Examination." *Cui bono?* Such a change should relate to all India at least, and not merely to this Presidency.

—The London correspondent of the *Pioneer* hears that the Lord President of the Council has applied to the India Office to send Dr. Birdwood and Mr. Gaspar Purdon Clarke to India, in order to purchase objects of interest for the new Indian Museum, and to arrange for taking casts of some of the principal ruins and temples, in order to illustrate the different styles of Indian architecture. These gentlemen are expected to leave London in October, and to return from India in the month of March.

Selections.

VEDIC RELIGION.

(From the *Indian Chr. Herald.*)

My study of the Rig-Veda has convinced me that there are in it things that suggest, if they do not prove, that at the beginning a revelation was given by God to man, of Himself, of His will concerning man and of the duties of man towards God and towards his brother man. Before closing my remarks I would like to indicate some of these.

1. *Praise*, as we have seen, forms a large part of the Rig-Veda. It is laudatory of the Divine. The gods are praised for what they are and for what they have done for man. This praise is invariably in metre set to music. I think this is primitive and suggestive of the true religion. It is a formal dedication of the sense of music, which is original, to the highest and holiest purpose. Metre and music were evidently largely developed at the time when the Sanhita was written, but the talent was original and early consecrated to God's service. It is still more developed now, but yet its connection with God's praise continues, and will, I believe, continue throughout all eternity.

2. *Prayer.* About equally prominent in the Veda is the element of Prayer, implying trust and confidence in the Divine. All religion implies this. Without faith no one can worship God aright: and faith in Him leads at once to *prayer* to Him, prayer always for the supply of man's most pressing wants and the removal of his greatest sources of trouble. The Rishis were troubled more with the physical and the carnal. Hence their prayers had more to do with such. But as to the fact of prayer—why, they were apparently "praying without ceasing". Would that their descendants were equally mindful of prayer and equally earnest in the practice of it:—Not mere forms, but downright earnest prayer in the firm faith that they would be answered. Still it was prayer in the dark. For they were but—

Infants crying in the dark,
Infants crying for the light,
And with no language but a cry.

3. *Sacrifice.* There is something mysterious in regard to the nature and position of the Vedic sacrifices; whether they be cakes, soma, bulls, horses, the human or the Divine. They sacrificed morning, noon, evening and night, with new and full moon, to get rid of sin, but their experience may be described in the words of the well-known hymn (with the change of one word)—

Not all the blood of beasts,
On Aryan altar slain,
Could give the guilty conscience peace,
Or wash away the stain.

They seem to have had an idea of this, and at the same time a faint recollection of some great doctrine taught them in the past concerning the 'Lord of Creatures,' Himself, whose death was to be immortality to men, who was to be the sacrifice for men.

Whether this be true or not, there are, undoubtedly, references to sacrifices by the divinities themselves, of themselves, for the benefit of glorified men; for so, it is held, is the meaning of such texts as: "The gods, in performing their sacrifies, bound Purusha [a divine Being] as victim." The hymn from which the above is an extract is known as the Purusha hymn, the 90th of the tenth mandala. In the 121st hymn of the same mandala, Hiranyagarbha, who is identified as Prajapati, the Lord of Creatures, is called *Atmada*, (giver of self)," whose shadow, whose death, is immortality to us." Elsewhere it is said that Prajapati, "the Lord of Creatures, offered himself a sacrifice for the Devas" who, as we have said, were glorified men. In hymn x. 81, Visvakarman, "the lord of speech," is also said to have "offered himself a sacrifice to himself," or, as Nirukta, explains it, "the omniscient (for that is the meaning of the name) Creator, first of all offered up all worlds in a general sacrifice and ended by sacrificing himself." In the absence of any other more reasonable explanation of the Vedic sacrifices generally, and of the Purusha or Prajapati sacrifice, in particular, I conclude with the learned and venerable Dr. K. M. Banerjea that they are traces of "a primitive tradition of the Lamb slain from the foundation of the world."

Dr. Banerjea classifies the Vedic uses of the sacrifice as follows:

(1) The sacrificer was identified with the victim, as the ransom for sin.

(2) Sacrifice was the great remedy for the ills of life. The ship or ark by which we escape sin and all worldly perils. And

(3) Sacrifice was the instrument by which sin and death are annulled and abolished.

In proof of the first he quotes the words:—"The sacrificer is himself the victim. It takes the very sacrificer himself to heaven." *Taittiriya Brahmana, p.* 202.

The Brahman commentator explains: "The animal being for the redemption of the sacrificer, it leads the sacrificer himself to heaven." *Tait. Brah.* p. 448. So again "Even by this the sacrificer redeems himself." (*Aitareya Brahmana*, p. 27.) "The sacrificer kills on the day previous to the soma festival an animal devoted to Agni-Soma, thus redeeming himself from the obligation of being himself sacrificed. He then brings his soma sacrifice, after having thus redeemed himself and become free from debts. Thence the sacrificer ought not to eat of the flesh of this (animal)." *Kausitaki Brahmana.*

We have already quoted enough in support of the second position. I have also quoted that remarkable passage in support of the 3rd, in which the sacrifice is represented as *the annulment of sin*, not only of the sacrificer's own sins, but of the sins of all *devas* and men, that is to say of the whole world, suggestive of the Lamb slain from the foundation of the world, and who is a propitiation not for our sins only, but for the sins of the whole world.

4. The Traditions of the *Creation, the Deluge, &c.*; and more particularly the *first* of these. I have given the tradition of the creation above, as recorded in one of the hymns, and would now only draw attention to the resemblance subsisting between it and the account given in Genesis. Observe the position which *darkness, water*, the *abyss*, the brooding spirit or energy above, and Nature beneath, occupy in both, and you must be persuaded that they must have had a common origin, and that origin none other than that recorded in the first chapter of Genesis.

5. *The depravation of the Indu-Aryan's conceptions of the Divine.* We have in the Rig comparatively pure and lofty conceptions of the divine; but we have also very ignoble, gross and mean ideas. There are undoubted forms of fetishism to be met with; there are other texts that might, in the absence of all others, be regarded as monotheistic. Which of these are the oldest and which the latest? I think the evidence forthcoming goes very clearly to prove that the best is the oldest. These are associated with Varuna and Dyaus; and they are spoken of as "the oldest of the gods." Whatever fetishism manifests itself in the Rig-Veda is very plainly a much later growth than these older gods. Such worship as we observe given to rivers, posts, water, grass, doors, the Vedic hymns under the name of Brahma, &c, is evidently of a more modern origin. There is something of the old truth to be found even in fetishism as a worship of the phenomena of Nature, the works of God, in which there is something to be venerated, as the poetic feelings of some of the greatest of men in all ages of the world have felt. It was so with Byron, Shelley, Wordsworth, Cowper. Of course there may be much of this without any true religion, but it generally accompanies the highest and the most complete manifestations of the true religion. And so it is also with polytheism, or the worship of the many as distinguished from the worship of the One. God does manifest Himself in the many, manifoldly. The plural was used from the beginning in connection with the name and nature of God, and so far there is truth even in polytheism; and all the truth that is in it finds a place in Christianity in whose idea of God there is plurality as well as unity, a Trinity in Unity and a Unity in Trinity. The sin of fetishism and of polytheism is one. It is placing something before the eye, even though that be God's creature and in itself good, true and beautiful, so as to prevent the worshipper from seeing God in His beauty and worshipping Him who is a Spirit in spirit and in truth. More of God was seen in the worship of the earlier gods of the Rig than in the newer. Max Muller asserts this very plainly in his *History of Sanskrit Literature.* "There is a monotheism that precedes the polytheism of the Veda and even in the invocations of their innumerable gods the remembrance of a God,

one and infinite, breaks through the mist of an idolatrous phraseology, like the blue sky that is hidden by passing clouds." The same doctrine, in spite of other things which seem to contradict, appears in his latest utterance—the sixth of the *Hibbert Lectures*, where he says, "The ancient Aryans felt from the beginning, aye, it may be more in the beginning than afterwards, the presence of a *beyond*, of an *infinite*, of a *divine* or whatever else we may call it now; and they tried to grasp and comprehend it, as we all do, by giving to it name after names." The history of the rise of *Brahma* given above (pp. 72,122) proves very conclusively the depravation to which the conception of the divine was subjected. One of the latest additions to the Hindu Pantheon must have been Jagannath in Orissa. It was originally a fetish of the Non-Aryan forest-men. The common story current in Cuttack as given by Dr. Hunter proves this. It shows how "the *blue* god," Nil Madhub, of the aboriginal fowler, became the Jagannath, the Lord of the World, of the Brahmin. The non-caste food of the Maha-prasad, even though now the non-Aryan himself is excluded, is a natural fruit of its non-Aryan origin. Hinduism is very receptive. Many of its gods were those originally of the aboriginal fetish worshippers. The processions of Jagannath's car and even the shape of the idol are said to have been of Bhudhistic origin; and just as Hinduism is ever ready to receive and borrow from outside, so it is also equally ready to throw away what it no longer uses. All the vedic gods are really disposed of. They are no longer worshipped. Agni is scarcely an exception. The Veda itself was really buried. Some of its words are still, no doubt, used in the daily sacrifice, by every Brahman, but used unintelligibly as mere cabalistic sounds. The *Gayatri* is still repeated every morning by the orthodox Brahmin, but scarcely one in a hundred knows its meaning.

ZENANA CONFESSORS.

By Rea. Dr. Murray Mitchell.*

As a missionary from India, acquainted, or as one that ought to be acquainted, with India, I think I ought to tell you something of the condition of India, and the duty of your society in connection with that country. Suffer me just in a sentence or two to say I hope we do not forget that we are entering (perhaps have already entered) on an entirely new era in regard to the work among the women of India. The state of things is now entirely different from what it was when I went to India some forty years ago, and I do believe that, inasmuch as God is throwing open doors that were shut for ages, that have been closely barred for ages past, our duty to enter in at these opened doors as far as in us lies, is proportionately greater; and we shall be sinning against God if we do not put forth all our strength, and enter in. Let us not forget that for the long space of three thousand years the condition of women had been sinking, sinking, steadily sinking; getting worse and worse, and finding in the lowest depths a lower still. When you go back three thousand years, and study the ancient books of India, you see that woman then occupied a place of respect, if not of honour. She worshipped by her husband's side in the family worship, and so on; but there were many things introduced in later days, entirely unknown in India three thousand years ago—things of the worst character, such as suttee, systematic female infanticide, child marriages, infant marriages in many cases, the prohibition of the re-marriage of widows, polygamy, with its horrors; all these had no existence three thousand years ago, but were only gradually introduced since the commencement of the Christian era. Two thousand years ago the condition of women in India was far higher and happier than it afterwards became. If we study the old books of India—not, perhaps, the very oldest—the dramatic poems, for example—we see a beautiful description of female character. But most unhappily, as I have said, the position of woman has gone on declining. If, then, there be any here who have persuaded themselves that heathen religions are like very muddy streams, which gradually run themselves pure, that their doctrine becomes purer and purer, and their customs purer and purer, I should say to you that such a belief is entirely contradicted by our experience in India. Hindooism has hitherto, throughout the ages, gone on becoming worse and worse; and what it would have become had it not been confronted by Christianity, and compelled to retreat from some of the positions it was prepared to take up, what it would become no one can venture to say. Well, we are come to this new era, and we must put forth every effort to take advantage of this wonderful position which God has given us in that distant land. I, of course, rejoice, exceedingly when I hear of Japan, China, Central Africa, and all the rest, but I cannot forget, as a Briton, that there is a special responsibility resting upon us Britons in connection with this magnificent Eastern Empire; let us never forget that.

Well, this society takes up not the inhabitants of India altogether, but the women of India, and I rejoice that it does take up a field limited in a sense, yet large enough truly. Surely, when we think of the 120,000,000 of women in India, we should remember that the women are not only more than half the population of India, but form by far the most influential half, especially as regards their share in moulding the character of the rising generation. I have often seen young men whose eyes had been opened to the folly of heathenism and who were kept within its ranks by the earnest entreaty of their mothers, by the tears of their mothers, who appeal to them if they would not break their mothers' hearts not to become Christians. "Wait a little longer," the mothers will say sometimes, casting themselves at their sons' feet and embracing them, "wait until I am dead and gone, and do not break my heart by becoming a Christian while I am alive; when I am gone you may do as you like." Well that, dear friends, is a most painful infliction for a young inquirer, and it has been the greatest hindrance that has hitherto retarded the progress of those natives who would become Christians. In our own institution I have often seen cases of this sort. One day the young man seems to drink in the truth as we speak it, but the next day he is an entirely changed young man, and is evidently determined to listen to nothing, to hear not a word. You keep the young man, and ask, "What is the matter with you to-day? The truths you seemed to love to hear yesterday you seem to care nothing for to day—how is it?" Then perhaps he bursts into tears and says, "Well, my mother has been speaking to me, and she has warned me to hear nothing about religion. I am to learn as much as I like of grammar, geography, history, &c., but when you talk about religion I am not to listen to a syllable." Well, that shows you that working against such home influence is truly working at a tremendous disadvantage. I have sometimes compared it to a man who is rowing up a stream which is swiftly flowing down, and actually bearing him in the opposite direction. We make progress, thank God, but we hardly make any progress compared with what it shall be. When the time comes when the women of India are brought over to our side, then we shall be as the rower who has turned down the stream and is sweeping along with the current. When the influence of women, now so powerfully exercised against us, shall be used on the side of God and His truth, then shall we indeed see great things. God hasten that time.

Well, I rejoice exceedingly in every form of effort on behalf of women. All our mission schools, day schools, orphanages, normal schools, and Zenana visiting; these are all most excellent institutions and are doing a noble work. But let me say, dear friends, let it not be supposed that you can at all estimate the amount of good done by the Zenana visitors when you have a record of the number of baptisms.

The other day a lady wrote home from India to my wife, and she said, "We have been out to-day visiting a number of Zenanas. I have visited eight, and I believe that in every one of these eight Zenanas there is at least one faithful follower of Christ. Are these women baptized? Not one of them. The world knows nothing of them, the Church of Christ knows nothing about them, except in so far as this mention of the fact or the writing of that letter may go; their names are not written in the roll of the Church on earth, but they are written in Heaven. Yet these women bear in their families for the most part an admirable character, and do honour to that Saviour Whose name they profess so far as they are allowed to do so. When they are led to the knowledge of Christ, their husbands generally offer them this alternative, "If you insist upon baptism you will leave me, but if you will be content not to be baptized I shall not interfere with you, and you will not enterfere with me." The woman is very likely to say—and I am not prepared to say she is doing wrong under the circumstances—"I will remain." She does not like to leave her husband, her children, her home, and be turned adrift, and so she waits on in the hope that her husband may change, and that, though he now refuses his permission, she may yet be permitted to profess Christ. Sometimes, of course, when liberty to worship God is refused her, she leaves, and I have had some most remarkable cases of women who left home because they were not allowed to profess Christ, and were compelled if they remained to take part in the family heathen worship, and that of course they utterly refused to do.

* Speech at the Annual Meeting of the Indian Female Normal School Society.

IN THE HEART OF PERSIA.

Letter from the Rev. J. H. Shedd, American missionary, Oroomiah, Persia, Feb. 4th, 1880:—. . . . The famine is very severe in many places over this region, and many Christian villages, as well as Moslem, are in great distress. A poor woman in our gate, starving and begging, said she had fled from a village twenty miles away, fifteen having already died of starvation. Last week we distributed 400 dollars (£80), but it only gave about seventy cents each to the families in our congregations, or closely connected wtih them, that are actually starving. The only available help is money. Grain can be had, but at very high prices, six shillings per batman of 34lbs.

Conduct of Mar Shimon, the Nestorian Patriarch.—The Patriarch, who is to welcome the missionaries of the Society for the Promotion of the Gospel, is very active and bitter in persecution. He is now in Tkhoma, a district where the Gospel has a good foothold. The pastor there has been driven with beatings from the presence of the Patriarch, and is in real danger of his life, and of having his house pulled down or burnt by a mob incited by the Patriarch.

Oroomiah College.—When Dr. Perkins began his missionary labours in Oroomiah in 1835, among his first efforts was a school in a basement room. As there were then no printed books, the lessons had to be written on cards and hung on the walls. The scholars were a select company of Nestorian boys and young ecclesiastics. In 1843 Mr. Stoddard (of blessed memory) took charge of this school, and the site was removed to Mount Seir. Mr. Stoddard, after fourteen years' service, left the charge to his associate and successor, Mr. Cochran, who, from 1847 to 1871, made this school eminently his life work. Under these

two men about 120 young Nestorians were trained for four or more years, and others for a shorter time. Of these 120, three died soon after their course was completed. Fifteen of the others have turned out poorly. All the others have made a good record. One, as civil head of his people, is a man of strong character and influence. Two became physicians. Several are superior men, as artisans, printers, or teachers among their people. Three became eminent as translators and scholars. Nearly seventy became preachers, ten of whom have died at their post. The living preachers are scattered wide, from the Tigris on the west to the centre of Persia on the east; and from Bagdad on the south, to Russia on the north. Two are now greatly blessed in labours among the Jews. Several are working for Persian Moslems. Another is an apostle among the Malakans of Russia, having gathered into congregations, and ordained presbyters over them, more than 1,200 converts. Five are pastors of self-supporting churches among the Nestorians. They are the pastors, evangelists, colporteurs, teachers, the native standard-bearers of an enlightened Christianity in a wide region, where before was the shadow of death.

The mission have been very anxious for several years to place the College on a permanent basis. This has now been done. A new site near the city of Oroomiah was purchased, and new buildings erected in 1879, through the gifts of Christian women in America. When complete its grounds and buildings, will be very valuable, and when the projected hospital is added the place will be a very important centre of Christian influence. It is the only Christian college in Persia, and is several hundred miles further east than Harpoot, the most eastern of the colleges founded by American missionaries in the Turkish Empire.

The Importance.—1. It is essential to our work among 200,000 Syriac-speaking Christians. Our Evangelical Synod with 80 congregations, regard it as their school of the prophets. Every year new teachers and preachers are needed to fill up the ranks, and to carry on the work. 2. The Armenian population of this region is almost as important. Their young men are coming forward, and ask for education. 3. There are 50,000 Jews, real remnants of the ten tribes. In several places there is a remarkable awakening among them, and movement towards Christianity. 4. The Moslems. On one side the Persians, who are most accessible to Christian influence of any in the Mahommedan world, and on the other side the wild Koords. Both are to feel the power of Christian truth and civilization.

Miscellany.

—*Zion's Herald:*

We are sometimes startled by the peremptoriness with which unbelief utters itself. But this does not in the least affect the foundations of truth. It is an easy matter to declare in a pronounced tone that Jesus was not a divine person, that His death had no vicarious virtue in it, and that retribution in another world will not follow unrepented sin; but the "foundation of God still standeth sure." These utterances have been poured forth for centuries; but Christ has lost none of His supernatural power, or of the reverence and worship of His disciples. The number of believers increases far more rapidly than the doubters. With the progress of science His Church also grows upon the earth. Many of those that turn their backs upon His Cross and His divine pre-existence, are learned and cultivated men, indeed, but not more so, nor in larger numbers, than those that accept the literal teachings of the New Testament record. In the days of His flesh the wise and prudent failed to discern His divinity, but it was revealed unto babes, and in every age and now "Wisdom is justified of her children." The philosophic club in Jerusalem, in Athens, in Rome, and in Boston ultimately bows the knee before the Son of God.

—Rev. Dr. Punshon, at a meeting in behalf of Primitive Methodist Mission, said:

He would like to introduce them to one of the native agencies in connection with the Wesleyan Missionary Society in the beautiful island of Ceylon, where a very successful mission had been established and carried on for many years. About two years ago, as one of the agents was seated in his study, there entered a man who had a history of his own. He had been the dread of the neighbourhood and the village in which he lived; he professed to have some terrible spell at his command, and he threatened the unsuspecting, credulous villagers that if they did not subsidise him largely, and give him of their substance to enable him to live in luxury and comfort, he would work upon them the incantations of this terrible spell. He came one day, upon this errand intent, into the hut of this native agent, and with the most majestic air said, "I have a spell, and if I work that spell upon you it will cause you great and terrible mischief." The missionary—a converted Ceylonese, who was not likely to be daunted by a man of that stamp—looked at him and said, "And I, too, have a spell, and if I work that spell upon you it will subdue you utterly. and if you resist that spell it will grind you to powder." The man did not understand anything of that sort, and he afterwards said he thought he had come unwittingly into the presence of a greater magician than himself. It was the "Slave of the Ring" in the "Arabian Nights," who had just entrenched upon the province of the "Slave of the Lamp." The man was ready to apologise for his intrusion, and said, "O tell me about that spell." So the missionary began to take him to the shores of the lake where the Gadarence maniac was brought under that wonderful spell, clothed and in his right mind, at the feet of Jesus. Then he took him to the gates of the city of Nain, where Jesus raised the widow's son, and in inimitable tenderness restored him to his mother. Then he showed him that vine-latticed cottage at Bethany, and the agony that was in the hearts of those weeping sisters as they mourned over their beloved brother, the four-days dweller in the tomb; then he pointed to the grave side, where the Divine-human Saviour uttered the words, "Lazarus, come forth," and the imprisoned spirit heard its Maker's fiat, and obeyed the call. As the missionary was speaking the spell began to work, and it wrought, as it often did in the first instance, anger, astonishment, awe, affright, amazement, until the man rushed out of the place in despair. But he could not go far; he came back again by-and-bye, and said, "Tell me about that spell again." And so the missionary took him to the place of divinest sorcery, the place where by that exquisite magnetism of the Gospel He if He were lifted up, would draw all men unto Him; and he showed him the life crowned with the deeper and costlier sacrifice of the blood. While he was speaking the spell wrought again—it had been working all the while—and it wrought and wrought until it wrought all the devil out of the man, and he became a witness for the truth which he had formerly despised, and he was now an energetic and earnest pleader for the dominion of the Crucified. And yet in this nineteenth century, in this day of culture, the apostles of sweetness and light, these men of "light and leading, said missionaries were doing no good. That instance was but one of hundreds and thousands of cases occuring everywhere, east and west, and north and south, proving that the Gospel was the power of God unto the salvation of men. He heard the other day of a Scotchman who went abroad; he was very anxious to take as much of Scotland with him as he could, so he gathered the seed of the corn that had grown upon the Highland hills, and plucked the sprigs of heather that had grown upon the moor and carried them to his far Australian home, and there planted them, that he might have a little Scotland in the midst of the barrenness of the land of his adoption, that he felt to be the land of his exile. The result was that the heather died, because it was an exotic and could not live in an ungenial soil; but the catholic corn, that God intended to be for the food of all the peoples of the world, lived and throve, and was harvested wherever it was planted. There were some systems that would only flourish in their own soil; if transplanted into an ungenial soil they would sicken and wither and die. There was the Turk, for example—they might try and make a Chinaman of him; but they could not do it; neither could they make a Turk of the Chinaman; but they could make the Turk a Christian, and they could make the Chinaman a Christian; they could bow them both before the same consecrated cross and constrain their acknowledgment of its divinity and power. He was sure he need not say to a Primitive Methodist audience—Doubt anything but that the Gospel can convert the world; doubt that the spring will be upon us soon, flower-crowned and beautiful; doubt that the blood is coursing through your veins; but doubt not for a moment that He whom they served was able to save unto the uttermost of human guilt to the uttermost of human life, to the uttermost of human time. What were they going to do, that night, individually and collectively? They had been told to cry out and shout; now he would tell them to be still and give. (Laughter.) When he was in the United States he was told a story of a brother who got into a church that did not understand him, but he would have been at home among the Primitive Methodists or the nominal Wesleyans—(laughter)—he knew how to cry out and shout, but it was not always seasonable; so some of the officials held a consultation as to how they should silence him; and one of them said he thought he could manage it. At the next pray-meeting the man began shouting as usual, before anyone else had time to pray; and the official quietly rose from his knees, went stealthily up to the brother shouting, and whispered a word in his ear. The effect was magical; he never shouted again throughout the whole of the meeting. The pastor came at the close of the meeting to thank the official, and asked him what he said to produce such a marvellous effect. "Oh," he replied, "I asked him for a dollar for the missionary cause." The resolution he had moved was an intensely practical one; they were first to furnish the funds, and then to pray the Lord to thrust out labourers into his harvest. Labour without prayer was atheism; prayer without labour, on the other hand, was antinomianism; but labour and prayer married, with a little giving, as the bridal ring—and bridal rings were made of gold—these made up the complement of Christian duty and the sinews of Christian strength. If they gave with simplicity, heartiness, and liberality the good work to which they were pledged, and which they could not therefore see languish or die, would grow more and more, waxing stronger and stronger, until they had belted the globe as with a zone of hallowed labour, and as with an atmosphere of fervant prayer.

TELEGRAPHIC NEWS.

Constantinople, June 10th: The Albanians who took up arms against Montenegro are disbanding.

Paris, 11th: M. Challemel Lacour has been appointed French Ambassador to London, in the place of M. Leon Say.

London, 11th: In the House of Commons last night, the Chancellor of the Exchequer, Mr. Gladstone, made a statement on the finances of the country and submitted proposals for increase of, and alterations, in taxation on some articles.—Mr. Gladstone said that he accepted the estimated expenditure of his predecessor, that the supplement-

ary estimates had swallowed up the surplus, and that the state of the Indian finances necessitate the application thereto of any disposable surplus.—He proposes a reduction of the tax on foreign wines, and the repeal of the malt tax, replacing it by a tax on beer.—He proposes to increase the Income Tax one penny in the pound for one half year.—An increase is proposed in, and a readjustment of, the tax on spirit licenses.—Mr. Gladstone calculates the result will be a surplus of £380,000.

12th: In the House of Commons last night, the Secretary of State for India, in reply to a question, said, that the Government had received no information confirming the statement that an immediate evacuation of Cabul, or by a certain date, had been ordered. His Lordship further said that it was very unlikely that orders would have been given to this effect irrespective of the course of events or the condition of affairs.—The members of the Berlin Conference will despatch a Commission to settle the Greek frontier on the spot.—It is officially announced from the India Office, that coupons will be attached to the new Rupee Paper Loan.

Constantinople, 12th: The Ambassadors of the Great Powers have presented a collective note to the Porte, treating of the Montenegrin question and of the reforms urgently needed in Armenia.

London, 14th: An influential group of French financiers is introducing the new Rupee Loan at Paris.—The departure of Colonel Gordon for China has proved disquieting at St. Petersburg.

15th: In the House of Commons last night, Mr. F. H. O'Donnell, Member for Dungowan, attacked the antecedents of the newly-appointed French Ambassador at London, M. Challemel Lacour, when Mr. Gladstone moved that Mr. O'Donnell be not heard. After a long and animated discussion, the motion was ultimately withdrawn.

Constantinople, 15th: The Porte has informed the Ambassadors of the Great Powers that the decisions of the Berlin Conference will not be binding on Turkey because of its exclusion from the deliberations.

Berlin, 15th: General agreement is expected among the representatives of the mediating Powers on the questions to be considered at the Berlin Conference.

London, 16th: Major E. S. Rivett-Carnac, H. M.'s 11th Hussars, has been appointed Secretary, Military Department, Government of Bombay.

St. Petersburg, 16th: Russian troops and a war vessel have been ordered to the Pacific.

Berlin, 16th: The International Conference at Berlin commenced its sittings to-day, Prince Hohenlohe presiding. The proceedings were secret.

London, 17th: The Select Committee appointed by the House of Commons to discuss and report upon the Bradlaugh dispute have decided to allow him to make an affirmation instead of taking the usual oath.—The King of Greece, who is now on a visit to London, has received the freedom of the City. The Prince of Wales and the Prime Minister both made speeches on the occasion of the presentation, expressing warm sympathy with Greece.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 12:

For Southampton.—Dr E C Beale, Surgeon Major J McN Donelley, Mrs Donelly, Mr R Barnaby, Mr Chick, Lieut and Adjt Spragge, Serjt and Mrs Cole and 3 children, Colonel Hinxman, 4-60th Rifles, Mr E Keary, Dr E B Rutledge, a gentleman, Lieut L S Mellor, 8th Regiment, Lieut Colonel Betty, Serjt C J Clarke, Mrs Clarke, Mr and Mrs Carr and 2 children, Private J Smith, and Mr T A Cox.

For Brindisi.—Mr G I S Hodgkinson C S, Lieut E H Bethell, Mr C Macnaghten, and Mr G G Robson.

For Venice.—Captain Cookesley.

For Aden.—Conductor, J Graham, Mr Walsh, and Mr Esmal.

For Suez.—Mr Harold White.

Per Str. *India*, 12:

For Liverpool.—Captain J Ross, Major A England, Lieut W M Frere, Mrs Frere, Mr Moore, Mrs Moore, Mr Drew, Mrs Drew, Mr A Sterrar, Mr J Moor, and Mr S D Warden.

For Naples.—Mr Brooks, and Mr C H Perry.

PASSENGERS ARRIVED.

Per P. and O. Str. *Ravenna*, 13:

From Southampton.—Mrs and Miss Parfelt, Mrs Burke and infant, Mrs Leish and infant, Mr W C Rennie, Mr Aaron, Mrs Jarvis, Miss Gillbert, Mr Kader Bux, and Mr. Shields.

From Brindisi.—Mr J F Handley, Hon. Whitley Stokes, Captain Western, Mr J St Stephen, Mr H F Wilson, Mr J G Hill, Major Crosble, and Mr H Chapus.

From Venice.—Mr and Mrs Scannell.

From Malta.—Captain Fanshaw.

Domestic Occurrences.

BIRTH.

GOHEEN—June 11th at Kolhapur, the wife of Rev. J. M. Goheen of a son.

MARRIAGE.

BARRETT—PRITCHARD—June 14th, at St. Andrew's Church, Bombay, R Barrett, Esq. I V R, to Eleanor Gertrude Pritchard, only daughter of W Pritchard, Esq. of Bombay.

DEATHS.

McMILLEN—June 1st, at Nagpore, Jane, the wife of Mr. McMillen and daughter of Mr. James Legg, P. W. Inspector, aged 28 years 4 months, —deeply regretted.

BONNER—June 12th, at Secunderabad, Deccan, Frances, the beloved wife of Ambrose Bonner.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th June 1880.

W. Evington, 15th June 1880, Re 1; Rev. Dr. J. Murdock, 8th June 1881, Rs. 7-10; Rev. W. Robb, 29th February 1881, Rs. 20-4; Trimbuck Canara, 31st May 1881, Rs. 12; W. Winkler, 20th October 1881, Rs. 10; Mrs. W. B. Capron, 10th June 1881, Rs 7-10; Rev. H. C. Squires, 22nd December 1880, Rs. 6; H. R. Bragg, 5th December 1880, Rs. 3; J. Newberg, 12th April 1881, Rs. 12; W. Wells, 1st June 1881, Rs. 6.

Advertisements.

AMERICAN ORGANS. Two stops Rs. 150; Four stops, 175; Six stops 200, Knee swell to each, Walnut cases. Address, *Empire Organ, care of Methodist Book Concern*, 125 *Foras Road, Byculla.*

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Boarders (Boys and Girls) are received by Mr. an. Mr McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

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REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
Principal
Bareilly, N. W. P.

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The above school for boys and girls was established last year in consequence of the great need that was experienced for such an institution in this healthy Hill Station; and the success already attained is a source of hope that that want has been fully supplied. The School has nearly completed the first year of its existence, and it is hoped that it has gained the confidence of the Parents of the Presidency.

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